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A Special Number on Kagawa and Cooperatives

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Pacific School of Religion
Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

OLD JAKE TALKS HORSE SENSE

BY MAUD G. WOODRUFF

The author of the following story is finishing four years of invaluable service as manager of the A. F. S. C. Storeroom. Both wonderful and strange are many of the items which, with Oliver Myers' help, she unpacks, sorts, and bales for reshipment to areas of great need. Her fertile imagination pictures the homes from which they come and the warm, human feeling with which they are sent—and received—as those who have read one or two of her "Storeroom Stories" will agree.

"You know, Bill, I'm always glad when we come to 1515 Cherry Street (Philadelphia) to deliver coal to the American Friends Service Committee Storeroom. Why? Well, you see these people are Quakers, and I'm almost a Quaker horse. My mother worked all her life for a fine Quaker family, and I was born down on the farm. I can still hear the master saying as he broke me, 'Steady, Jake Boy, Steady Jake. Thee must learn to obey.' He was kind and gentle; but when I was headstrong, he understood.

"Why was it I left the farm? I guess I couldn't learn to be steady. You know, a skittish horse doesn't do well at the plow. Anyway, they sent me to Philadelphia. Many times my mother had told me of her coming here. Yes, right here! You know, this building, the storeroom, is the old horseshed made over; and if you could get inside—say, you turn your head and take a squint in that window. You can see the ring in the hall to which my mother was tied while her good master attended meeting. Many a fine nap she had standing there.

"Why don't they use it now for horses? Now, Bill, how far do you think an old horse would go on the road today? He'd need to put on a tail-light and fenders—there are so many reckless drivers. No, Bill, the Quakers felt the time had come when the farm was the only place for horses, and they bought cars for city use.

"You say you see the hitching ring? And that you also see a curious eight-pointed red and black star? Oh, I must tell you about that and what it stands for. During the last war, a few Quakers started the American Friends Service Committee to help young men of military age—and women, too—go overseas to do all kinds of work aiding those in desperate need, instead of killing and maiming other men. They wore that red and black star on their arms so the soldiers and civil officials would let them go about their work, and so the people in distress would recognize them as friends.

"It's not only the people overseas the Quakers have helped, either. They've done a lot for destitute families of coal miners right here in the United States. Their work just seems to grow and grow. This building that used to be the horseshed is now called the Storeroom. Friends all over the United States send books, shoes, clothing, magazines, and a lot of other things here, where it is sorted, packed, and sent out where it will do the most good. Why, every now and then, a bale of clothing is sent to an orphanage for Syrian boys and girls away up in the Lebanon Mountains!

"Our driver'll have all the coal put away pretty soon—and long before I could tell you half the things that are done in the name of that red and black star. Just now, the American Friends Service Committee is making a wonderful drive for peace and no more war.

"What is a war? Why, it's just a human institution by which millions of men try to kill as many other millions as they can. Of course, a lot of people fighting aren't killed outright; they're just wounded terribly so they have to spend the rest of their days being taken care of by others. Too, the men fighting not only try to kill each other, they cut off food supplies so that women and children back home starve to death, and destroy medical equipment so that whole communities are perfectly helpless when a contagious disease gets started.

"Why do men act like that? I wish I knew! I've heard some folks say it's because a few men don't agree about the way nations should behave toward each other. Then they tell all sorts of untruthful things about the other nations in order to persuade folks that the people of the other nation ought to be killed.

"You don't believe that that's a right way to behave? Well, neither do I. A lot of human beings say the same thing, but they do very little about it. I've heard my master say a number of times that one has to work and pay for what one gets. Plenty of people want peace badly enough, but they don't know how to work for it, and spend very little money for it. My master says everyone pays for wars—Quakers as well as others—through taxes of various sorts; and people who want peace—Quakers as well as others—must pay for it, too. Quakers work through love and good will, but that doesn't mean that no money is needed. Even I know it is. That's plain horse sense.

"What does all this about human beings have to do with you and me?

"Didn't you know that horses go to war, too—and I heard some were fed sawdust in the last war instead of oats. You're pretty fond of your oats, old fellow! Aren't you? Well, you'd better be strong for peace! But there I go on selfishness again, and most wars are caused by ignorance and selfishness.

"Here comes Oliver with an apple. I hope he breaks it in half so each of us can have a bite. He did! That was good! Oliver's part Quaker, too. He couldn't work in a place like that and not be. Don't you feel more rested for being in here? A meetinghouse and yard just do something to one even if he is a tough old horse. I like to come here time after time and fancy I see my old mother standing there.

"Oh, well. We'd better stop dreaming and look out for our legs as we go down Cherry Street. On this ice, with the sliding around, and the trucks coming much too near, and our driver yelling at us all the time, I'm almost a nervous wreck. I wish they needed horses on the Service Committee. Perhaps when we get too old to haul coal, they'll have a farm for old horses like us. Let's hope they do."

AT FRIENDS HOUSE IN TORONTO

What was formerly the parsonage at 113 Maitland Street, Toronto, adjoining the meetinghouse, has become Friends House for Toronto Friends. This change was effected last year when a new home was purchased for the Raymond Booth family, and the former parsonage became an educational and social center for the Toronto Meeting.

Already it houses the Meeting's Peace library, while in its freshly decorated, newly furnished rooms have been held frequent gatherings of Friendly folk—Bible School classes, Church committees, Young Friends groups, and welfare organizations—who have been glad to meet in surroundings pervaded by a spirit of homelikeness which is an intangible but none the less definite asset to the Meeting. In his annual report to Toronto Monthly Meeting, Raymond Booth called attention to the heightened spirit of service and loyalty which has marked the Meeting in the use of this house as a lively center of social and spiritual activity.

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One of God's Gamblers

IN presenting Kagawa to the Institute on Christian World Order at Manchester College the other day, Dan West said: "Some of us feel that we have risked a good deal in taking up active Christian service, but I now present to you one of God's gamblers." This laconic introduction appealed strongly to us as apt and penetrating.

All life that is purposeful involves some risk. In fact there is something within us that thrills at the thought of it. The degree of popular enthusiasm with which an achievement is acclaimed is likely to be in proportion to the hazards braved. As is true of most human qualities, this impulse to take risk may be degraded or it may be exalted. There is little that is ennobling in risk for selfish purposes. Indeed when it descends to the low level of "taking a chance," it is demoralizing and anti-social. To such practice we rather exclusively ascribe the term "gambling." Men have been known to gamble their very persons into slavery at the gaming table.

At the opposite extreme, however, the readiness to risk may be sublimated. The glory of the Christian Church is found in its sons and daughters who through the centuries have taken the risk and counted not the cost. Studdert-Kennedy, one of the spiritual seers of our generation, expressed his religious faith thus: "I bet my life on Christ, Christ crucified." As the term "gambling" at the low level of conduct suggests an utter abandon to the gambling mania, so at the other extreme it suggests an equally utter abandon of one's self to the very highest purposes in life, and in the face of perils seen and unseen.

It is thus that "this flaming spirit—son of the mystic East"—is hailed as one of God's gamblers. This largely explains the tremendous hold he has upon his own people, his poor little brothers, and it explains why the multitudes in this and other lands hear him gladly. Here is a man who has staked his life and all it might hold upon his complete assurance in the power and efficacy of the faith he professes. Not in easy generalizations, but in the most difficult and critical situations. Moreover, he has not only staked—he has staked and won. Incidentally, we are all too prone to reserve our acclaim for the winners—that is, for the obvious winners. Kagawa himself calls his life a miracle. It *is* a miracle—a miracle of faith, and demonstrates again the divine paradox that he who would lose his life shall save it.

Through the minds of those to whom Kagawa was so introduced there must have flashed some of the chapters of his eventful career in which he gambled his life for the Kingdom, to the bringing of which he is so unreservedly committed. The mere suggestion of a few of them should serve to bring out his life in fresh significance.

Kagawa took the great initial risk when he espoused the Christian faith. Unfortunately, perhaps, it is so easy for us who live in nominally Christian lands to take this step that we do not feel that we are called upon to pay any great price for our decision. That may be one reason why we adapt ourselves so complacently to the life and conditions about us. Not so with Kagawa. He well knew what price he would have to pay—and he paid promptly. Born to privilege and headed for preferment, he was cast out penniless and friendless by his family. He was in the line of noble Christian succession and became one of God's gamblers.

Having staked his all on this decision, it never occurred to him, apparently, not to follow out its implications as he saw them. Life for him thus became a continuous series of risks. One occurred quite early in his Christian life. In his interpretation of the New Testament, aided by his reading of Tolstoy, the essence of the gospel is love and peace. He came to this conception at a particularly untoward season. It was during the Russo-Japanese war, when Japanese patriotic fervor was at white heat. None the less young Kagawa boldly declared his peace principles to his hot-headed college mates and denounced the war from the college platform. As a result he was hazed and ostracized. Through the years this position of his has been strengthened rather than abated. As a result many, including Kagawa himself, have wondered how long the arch militarists of Japan would spare this valiant voice for peace.

Another risk was taken when the young student of theology matched doctrine with practice by moving into the filthy slum district of Kobe and casting his lot with the wretched and suffering poor. He had always been more or less of a problem for his respectable and Christian friends because he insisted most

embarassingly on devoting his attention to such people. And now he, alone of the educated class, identified himself with them. He risked and he paid. He paid in deprivation and hunger, in bodily disease and in depleted strength, yet how marvellous have been the returns!

At a time when Japan was becoming industrialized, and becoming so too largely at the cost of the helpless laborers, it required a fearless as well as a discerning spirit to step forth as their champion. Kagawa, counting not the cost, was that spirit. Finding Japanese labor without form and void, so far as any labor movement was concerned, he gave it organization, purpose and self-respect. From this service, he turned to a similar one for the rural classes of Japan, whose plight was hardly better than that of the industrial laborers. As before, he was hounded by the police as a dangerous agitator.

Flaming prophet of social justice that he is, Kagawa has at times cried out against conventional religion as vehemently as against entrenched evil itself. In 1927 the three main religions in Japan held a great National Religious Conference to emphasize the truths they had in common. It was a formal and colorful gathering of dignitaries—a very impressive occasion withal. "It was Kagawa's hour on the program," writes Axling in his biography. "He appeared in his plain workingman's garb. With words that flashed and flamed he pictured the conditions of the laborers, the factory workers, the peasants, the fishing-folk, the miners, and the very poor. "These were his stinging words:

"Their stomachs are empty. They have no place to lay their heads. For these who have neither food nor shelter, what help is there in mere preaching? God desires mercy, not ritual. The time has come when the priests of the shrines and temples and the pastors of churches should come out of their somnolence and face realities.

"You Buddhists! Read again your scriptures and find in them the spirit which animated your pioneers. If you cannot rediscover and reincarnate their spirit, roll up your scrolls and carry them back to India whence they came.

"You Shintoists! If you cannot grasp the vision which impels to service for the weakest and the most unfortunate, of what avail are your numerous and elaborate rituals?

"And you Christians! Shame on you for erecting huge and costly churches and failing to follow the Man born in a manger and buried in another's tomb."

An uproar ensued. As his Master was cast out of the synagogue, and as the prophets of brotherhood have been stoned times without number, so Kagawa was expelled as a disturber from the solemn precincts of formal religion.

Kagawa is now leading a crusade on the most extended front of any in his strenuous career. For him the center sector is Japan but the line of action is as extended as globe-encircling humanity. We use this terminology advisedly, for to espouse the Cooperative Movement as Kagawa preaches and practices it is to challenge the militant economic forces of the present system wherever entrenched.

In leading the movement for cooperatives, Kagawa is seeking to bring a greater degree of economic well-being to people everywhere; and through cooperative economic relationships, he seeks to lay a sound basis for world peace. These are his immediate objectives, but the significance and challenge of his crusade are bigger than these. In a word, he would substitute the cooperative for the competitive principle as the rule of life in all its relationships. The dynamic motive that pushes him on in this, as in all causes that he has championed, is this: it is the only Christian way. Since love, good will and sacrifice, and not strife and self-seeking, are at the very heart of the Christian message, this position would seem impregnable. Whether impregnable or not, it is rather astounding the number of Christians who seem to hold the profit motive sacred and make it the center of their religion. But for Kagawa there is no variation or turning. His championship of the cooperative way of life follows naturally upon that first momentous decision when he staked his life on the validity and power of the good news. There he stands—one of God's gamblers. He cannot do otherwise.

Perhaps no man in our time, without prestige of official power and position, has made so deep an impression on the people of this country as Kagawa is now making. Unnumbered thousands are flocking to hear him and yet other thousands are eagerly reading his words of worship and wisdom. May this impression be deeper than one of mere admiration and appreciation. It will not have had its perfect work among us except as we are more ready to match his spirit of adventurous, creative living.

An Orgy of Barbarism in Our Headlines

THERE are fundamental arguments against capital punishment which the general public cannot seem to understand. The continued orgy of tension and emotionalism in the Hauptmann case, however, as persistently played up in the headlines, offers an argument which the most obtuse should grasp. First there was the sensational and long-continued trial which dramatized the crime and the criminal in every possible way and served the morbid public as a Roman holiday. Then, from the day of sentence many months ago to the present, the fate of the man and his efforts to escape execution have been kept sensationally before the public mind. As a climax the other day, came a brutal demonstration of our national mentality in an effort to wring a confession of the condemned man by forcing him to gaze upon the engine of his destruction.

In contrast, in a neighboring State a murder was committed a few years ago under circumstances that were likewise particularly cruel. The murderer was promptly apprehended and convicted and within three days was on his way to the penitentiary to serve a sentence of life imprisonment, capital punishment not being in practice in that State. Almost before the public was aware of the crime, the murderer was behind prison bars and was promptly forgotten. It is true that there are factors in the Hauptmann case that lend the sensational element, but all cases in which the death penalty is involved are essentially the same in this respect. If Hauptmann had been

sentenced to life imprisonment, we would have heard little of him since.

As John Haynes Holmes says in his paper, *Unity:* "What is at bottom of all the excitement, from the arrest to the execution in a case of this kind, is the fact that the alleged murderer is standing every hour in the shadow of *death.* There is the dramatization, in other words, of a struggle for *life,* under conditions which usually make impossible any certain demonstration of guilt or innocence. It is life-and-death which stirs the instinctive horror and therefore hysteria of the mob, and makes such a murder trial as that of Hauptmann a veritable orgy of public emotion." "Capital punishment is sheer barbarism," he says, "and the Hauptmann case proves it."

Out of the Mouths of Two Presidents

IN listening over the radio to his Jackson Day speech, we caught and held this sentence from President Roosevelt: "A government can be no better than the public opinion that sustains it." Soon came Washington Day, when we read this bit of wisdom from our first President: "In proportion as the structure of government gives force to public opinion, it is essential that public opinion shall be enlightened." Good citizenship, in short, is a well informed citizenship.

What makes for good citizenship makes for good church membership. As civil government, particularly in a democracy, breaks down when the people know little of its purpose and program, so a religious organization, democratically formed, falters through the ignorance of its members and their indifference to its function and plans. Yet it apparently never occurs to the majority of church members that they have the slightest obligation for informing themselves, through their periodical literature, of what their Church is about. It is with no hesitation that we urge the active cooperation of our readers in bringing the claims of the church paper to non-reading Friends in their communities.

Funeral Private—Flowers Omitted!

A FUNERAL without mourners occurred the other day in New York. It marked the demise of the Council for Moderation which was born with such a flourish about the time that the repeal of National Prohibition was effected. The Moderation movement was widely publicized as part of the new and enlightened method of dealing with the liquor problem. People were to be encouraged to drink moderately! It was promoted, *among others,* by a few such dry sympathizers as John D. Rockefeller who had withdrawn support from the prohibition policy as a failure.

It doesn't require a specialist to diagnose the difficulty that brought death to the Council of Moderation. The disease was "functional." From birth the infant was cursed with an inherent conflict between its members. Its right hand and its left hand knew what each was trying to do—but they didn't want to do the same thing. The right hand wanted to encourage temperance, while the left hand wanted to encourage drinking (in moderation of course!) and thus increase liquor consumption. The Council of Moderation died trying to go in opposite directions at the same time. While death was rather sudden it was not unexpected.

We Find A Brother in Brown

What We Went Out for to See

WHAT a topsy-turvy world this is! We are continually warned by an obsessed and jittery press that Japan is an international menace. An outlaw among nations, it knows not Western morality. Japan is our inevitable and implacable enemy, against whom we must arm to the hilt. The Japanese are fanatically militarist and unspeakably treacherous. Between them and us noble Nordics there is an irrepressible conflict. Christian America must save the Orient—and the world—from conquest and exploitation by this pagan people. Thus runs the story, line upon line.

Even as sensational headlines screamed the news of assassinations in Tokio, this country was literally flocking here and there to sit at the feet of a little brown man from the land of the Mikado. What went it out for to see? One who is meek and lowly, a major prophet of this generation who, perhaps more than any other, embodies the spirit and life of the Nazarene; a herald who comes to haughty America to declare the way of the Lord; a prince of peace who exposes our embattled, "dinosaur civilization"; an apostle of brotherhood who points the way from man's inhumanity to man; a seer and teacher who reveals the true inwardness of the Kingdom of God. This is a striking paradox of our day. It was cogently, and not at all disrespectfully expressed by a friendly headline: "And a little Jap Shall Lead Them."

MANCHESTER COLLEGE PLAYS HOST

So much by way of preface to the story of an unusual week-end of opportunity enjoyed on Friday and Saturday, February 28 and 29. On these dates, "An Institute on Christian World Order" was put on by Manchester College, an excellent institution maintained at North Manchester, Indiana, by "the Church of the Brethren (Dunkards)"—as we write, "the Society of Friends (Quakers)." While sponsored by the Brethren, the Institute was thoroughly inter-church, many denominations ("damnations" according to Kagawa's pronunciation) being represented in the several hundred people in attendance. With the strong sense of unity existing between the three historic pacifist Churches, it was natural perhaps that the Brethren turned to the Mennonites and to the Friends to aid them in furnishing and directing the two-day program. Friday was devoted to the consideration of the relations between Church and State, and of the general question of world peace, while Saturday was distinctly Kagawa Day, when our distinguished visitor told of the Coopera-

tive Movement and of its relation to the Kingdom of God.

Driving together from Richmond were Ernest and Edith Wildman, Merle L. Davis, and the Editor and wife. Other Friends in attendance were Edgar and Irene Stranahan, Sarah Wimpey and Martha Ewbank, all of Marion, and Parvin W. Bond of Fairmount. It was quite appropriate that following several weeks of travel-obstructing, snowbound winter, the sun smiled graciously upon us as we drove over open roads on our way to consider a more beneficent Christian order of society. It will yet require much heat of many a day's sun, however, to melt the huge cakes of ice left high and wet by preceding waters—an earnest of the task that faces Christian cooperation in breaking the ice jam of our social order.

Church and State in Conflict

As we entered the large chapel of Manchester College, Dean Harold S. Bender of the Mennonite Goshen College, was speaking on "Church and State Relations in Germany." While studying in the School of Theology at Heidelberg University last year Dean Bender had a rare opportunity for observing this situation, of which he gave an impressive description. He presented forceful evidence that despite the terrific pressure put upon the Church by the Nazi regime, faith will not fail in Germany.

After a brief recess, this address was fittingly followed by a stimulating forum discussion on the relation between Church and State, ably directed by H. L. Hartsough, North Manchester pastor. He led off by pointing out that conflict will come as the State expands its functions indefinitely, encroaching upon such areas as those of the home, education, and religion, in which the Church has always operated. In a series of rough sketches on blackboard, aided by suggestions from the floor, he sought to determine some clearly defined and logical basis of adjustment between Church and State, but without much success. These relationships are too complicated and inextricable to lend themselves to simple diagram.

Dean Bender made a helpful contribution in pointing out the differing conceptions of these relationships as held by Luther and Calvin, and by their successors. Luther held that in its own sphere, the State was supreme and could even command the conscience of the Christian—in that sphere. Calvin, on the other hand, believed the Church had the responsibility of making the State and society Christian—hence the activity of the Calvinistic Churches in political and social areas. Today, however, German Lutherans are being forced to change their position because the Nazi State will not allow them to be conscientious Christians even in their own restricted, individual sphere.

What Price Sovereignty!

The discussion finally focused upon the importance of Christian citizens standing for the conception of the sovereignty of God, or the sovereignty of the Church so far as it maintains the lordship of Christ, the light of conscience—a position, incidentally, which has been declared untenable by the Supreme Court of the United States!

Professor C. Ray Keim of Manchester College, who presided at this session, brought the latter to a close with a few penetrating words of everyday reality. Actually, our right to claim the sovereignty of Church or conscience in an emergency, he said, may well depend upon how we have heretofore justified our claim by conduct and action in conformity to our high profession.

An Exercise in Dialectic

On the whole, however, this discussion was interesting to us Quakers more as an exercise in dialectic than as a consideration of concrete situations which we now face. Those participating were almost all ministers whose minds seemed to run in theological and ecclesiastical grooves. The discussion would have been foreign to a conference of Friends who would have insisted on jumping right into a consideration of practical phases of present-hour issues, and what to do about it. We would not deprecate, however, the value of being able to give a reason for the hope that is in us.

Be it said that the dinner which followed—and all the meals—served in the college dining rooms, demonstrated that the Dunkards have an adequate and practical conception of one important relationship—that of the physical to the spiritual and intellectual. There was nothing of vagueness, no suggestion of unreality, in that mid-day meal set before hungry pilgrims who had left home early in the morning.

Church Must Demonstrate Peace

President A. S. Rosenberger of Bluffton College, Mennonite, opened the afternoon program with an address, "Christion Cooperation for World Peace." His thesis was that our primary responsibility is not to influence governmental policy nor to support world peace machinery, important as both are, but to show a peace attitude and a quality of life. Having laid this as a foundation stone, he named some features in a program of peace action, as formulated at the Conference of Pacifist Churches held at Newton, Kansas, last Fall, and reported in THE AMERICAN FRIEND for February 6, by William E. Berry. He closed a vigorous address with the admonition given by the English Laborite and pacifist, George Lansbury: "Preach peace and live peace."

Once more Ray Keim gave the conclusion of the whole matter in his quiet but incisive manner. "Why does the world question where the Church would stand in case of war?" he asked. Because the Church has not lived peace. The only Biblical statement that it has consistently complied with, he said, is, "We have fought a good fight." Peace will be won by demonstration, not by argument.

"Something Just as Good"

If anyone present had been inclined to doubt the efficacy of Missions as an agency for world peace, he was certainly set right by the forthright address on the subject given by C. D. Bonsack, Secretary of the Board of Missions of the Church of the Brethren. He gave chapter and verse in a way that left little to be desired.

The day-time sessions occurred in the college chapel, but the evening meetings were held in the still larger auditorium and gymnasium, reputed to seat three

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FOR GREAT SPIRITS

A psalm arising from the memory of two Kagawa meetings

Thank God for great spirits, full hearts, stout souls,
Who come into our midst and move us.
They are like high, blue skies that appear after storm;
They give us glad hearts that have no fears.
They are like tempest-torn seas settling back to calm;
They beckon the fishermen to seek treasures in the deep.
They are like clear, cold streams running through meadow;
They refresh with sight and sound, and quench the thirst of patient cattle.
They are like mountain-peaks piercing the heavens with crude white spears;
They are symbols of a strength built by standing against the elements,
Even as the great spirits stand strong, though they show the scars of battle.
They are like great rocks in a weary land, casting a shadow,
Wherein the less courageous and ill-equipped find asylum.
Father God, we thank Thee for the great spirits
Who come into our midst and move us;
Help us to believe that what we see they are and have done,
We, too, may do and become!

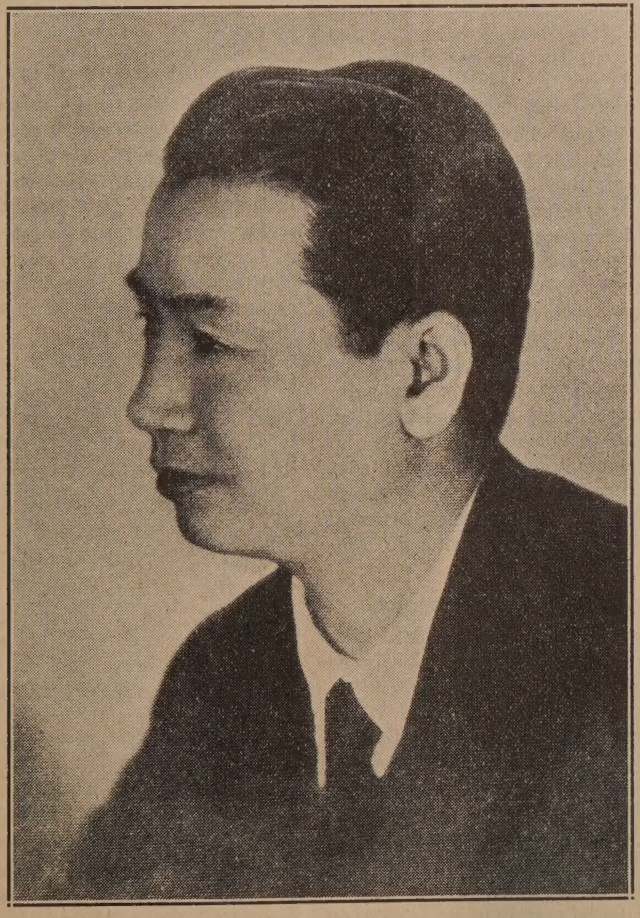
EDWARD W. ULLRICH
in *The Messenger.*

thousand people. The announced headliner for Friday evening was Senator Gerald P. Nye, who was to speak on "Arms and the Munitions Racket." At the last he was detained at Washington, and Dr. D. W. Kurtz of Chicago, head of the Brethren Seminary, Bethany Bible School, was substituted. As the writer had heard Senator Nye, and had wanted to hear Dr. Kurtz, known as one of the most eloquent men in the Brethren Church, he was far from disappointed in the shift. Speaking on "The Problem of Peace," Dr. Kurtz took his text from Dr. Fosdick: "If another war comes, nothing else matters." In graphic and dramatic style he showed how wars are made, demonstrated their utter futility, and emphasized their frightful cost to civilization. Our herculean but imperative task is to create the will to peace—to build good will in the world as the only source of security.

Realizing something of the terrific pace at which Kagawa has to go to keep the tremendous schedule laid out for him, and learning that on Friday he was away out in Iowa, there was some misgiving that he might not be able to make his North Manchester appointment. When it was definitely known, therefore, that he had arrived in town and would soon be presented, a combined sense of relief and expectancy pervaded the large assembly. Before his appearance, the cooperation of those in attendance had been asked in protecting him in every way possible so that his strength might be preserved for the severe task in hand—and so far as we observed such cooperation was fully given. Kagawa never spares himself—he must be spared by others, if at all.

As Kagawa Appears in Repose

A hush settled on the audience as the time came for him to appear, and all stood in tribute to a Christlike personality when he came upon the platform. Instinctively, no doubt all, more or less consciously, made a quick appraisal of this man who is making so deep an impress upon the world, both Orient and Occident. And here we found another paradox. With exceptions here and there, those who move and sway masses are favored with commanding figure, impressive appearance, sonorous voice, or gift of eloquence; or, lacking in these, the appeal of some popular idea or nostrum may carry one far in public acclaim. Before us, on the other hand, was a rather stocky figure of low stature, who, unknown, would barely attract a second glance. Plain of face, nearsighted, with an accent difficult for American hearers, and with a voice that is shrill in its higher ranges, there was little to appeal to the eye or ear that would explain why people everywhere hear him gladly. As he sits in repose, he is dignified, reverential, his delicate, shapely hands expressive of an attitude of worship. His face is serious, gentle, wistful, almost sad, indicating that he too is "a man of sorrows and acquainted with grief."



TOYOHIKO KAGAWA

Kagawa of the Passionate Heart

All this in repose, indicative of the man in reserve. Immediately he begins to speak, one feels the power and appeal of a personality made radiant through the dynamic of creative spirit. There is abounding energy which yet gives an impression of hidden and unfailing resources. A writer has said: "The foundation of religion is the dedicated will. The structure of religion is the educated mind and soul. The power of religion is the passionate heart." This is Kagawa in epitome—with emphasis upon the passionate heart. As few have ever done, he has put his heart beside the heart of suffering humanity everywhere, and there it throbs with sympathy and helpfulness. He smiles, and his personality is fairly illuminated—and the radiance of universal love shines round about him. One thing more: blending finely with the serious and the sacrificial, there is the tonic of sparkling, sprightly humor, as penetrating as it is refreshing.

Admirably and briefly introduced by Dan West, Director of Young People's Work in the Brethren Church, Kagawa, before plunging into his comprehensive subject, "Christian Brotherhood and the Cooperative Movement," very characteristically led the audience in a period of deep devotion. It is impossible to summarize in a few sentences a marvelous presentation that required an hour or more to give. We can hardly do more than indicate its trend and emphasis.

Love is Easy to Understand

In a prefatory statement, Kagawa told how Nestorian Christianity was intro-

Pacific School of Religion Berkeley, Calif.

duced into Japan thirteen hundred years ago, and was rejected by the Japanese because it ignored the principle of brotherhood, restricting its attention to doctrine. Because it still lays too much emphasis upon doctrine, Protestantism as such does not appeal today. Love is easy to understand—theology is too difficult.

With great effectiveness, Kagawa proceeded to sketch the history of the Christian Church in terms of its expression of love and brotherhood—the only terms in which it has ever really extended the Kingdom. That it was a masterly review anyone would declare who knows Rufus Jones' first two volumes of the Rowntree History Series. And yet, as Kagawa said, while the Church has been effective only through the practice of brotherhood, through lay religion as opposed to the priestly, the standard histories of the Christian Church almost entirely ignore this paramount contribution, devoting themselves largely to the schisms of doctrine, and to church organization.

Instructing American Churchmen

As I sat, all but spellbound, while the speaker, with a remarkable command of the details of Church history, set forth the power of spiritual, as contrasted with formal religion, the significance of the scene arrested me. Here, I reflected, is a Japanese, a product of American Christian missions in Japan, instructing American Christians in the history of their own Church and interpreting to them its true meaning to the world. He faced several hundred eager listeners, the majority of whom were doubtless ministers, presumably taught and trained in the field in which he was speaking, yet I doubt whether one in ten was well informed in the essentials he presented. They sat at his feet as at the feet of a master as he stressed the contribution made by lay religion and the brotherhood movements through the centuries, in keeping the Church alive to the all-important realities of love, service and sacrifice—the way of the Cross, and the way of all life that is creative. They sat at his feet not only because he informed and interpreted, but because he spoke to them as one having authority. In him and in his consecrated life, they beheld the symbol and embodiment of the lay religon of brotherhood which he preached.

A Religion of Our Daily Bread

To Kagawa, the divisiveness of Protestant Christianity is a tragic reproach. Eschewing its confusing and sectarian denominationalism, he declares himself a New Testamentarian! What would appeal to Christians in Japan, he said, would be one inclusive Church with many "orders" or fellowships.

Having laid the solid foundation of love and brotherhood, of worship and labor, as the right basis of Christian approach, he demonstrated the inseparable relation of the spiritual and the material, the divine and the human, in true religion. He illustrated this by an analysis of the Lord's Prayer. It contains the worshipful, reverential element, but also deals with bread, debts and temptation, which have to do with the human element. A religion that does not relate to our daily needs is inadequate and meaningless.

Cooperatives the Christian Way

This led directly to a consideration of the cooperative movement as the best expression of Christian effort to make brotherhood effective in our economic relationships. Cooperation, not competition and strife, is the highest law of life, and as such should be espoused and encouraged by the Christian Church. As he talked, Kagawa used the blackboard freely, his fingers sometimes being more nimble than his tongue in outlining his points. Quickly he sketched various social and economic systems, showing their inherent defects as judged by the Christian standards he had proposed—New Testament standards in short. Communism is fundamentally unsound in that its sole basis is the materialistic conception of life. Man lives by bread but not by bread alone. Furthermore its method of violence is wrong. Capitalism is good only as long as the frontier and natural resources hold out. The United States is at the end of this road. As now developed, capitalism is inevitably committed to the system of profit, accumulation of wealth, concentration of economic power, and the class struggle. Through the cooperative movement, Christianity, at the center of which is the principle of sacrifice in the Cross, offers both the spiritual and economic equivalent of service for profit, of sharing for accumulation, of brotherhood for concentration, and of human solidarity for class struggle. Very emphatically he declared that the basis of freedom and liberty is found only in brotherhood, and that essential to brotherhood are right economic relationships.

Open Avenues to Brotherhood

By no means did Kagawa content himself with generalizations. Concisely he sketched and explained different kinds of cooperatives, principal among which as they relate to this country are producers' cooperatives, consumers' cooperatives, marketing cooperatives, and credit cooperatives. They were described as practical avenues to the practice of brotherhood which the Church will ignore to its cost. We Christians, he said, have a most wonderful system of love—why do we not apply it to practical things?

At the close of the morning address, Kagawa replied to questions from the floor. Personal initiative will not be destroyed by cooperatives, he said. It is too sacred to be impaired. Cooperatives will not do away with private property but they will destroy exploitation. Gradually they will take care of the problem of unemployment. These are indicative of the many questions asked him.

Kagawa a Friend of the Friends

One of the wise measures imposed for saving Kagawa's strength was that of having people refrain from meeting him personally. As already indicated, this was a condition imposed by his friends, not by Kagawa, who is friendliness itself. As I had been asked to preside at the afternoon session, it was my privilege to meet him in the President's office before going onto the chapel platform. When I introduced myself as a Friend, he gave my arm a friendly squeeze of comradeship. In his morning exposition of spiritual religion and the brotherhood movements, he had named the Quakers in the spiritual succession. On another public occasion, he is reputed to have said that his idea of effective Christianity would be a blend of Quakers and Methodists! When I asked him the inevitable question—did he know Gilbert Bowles?—he replied in an eager affirmative, saying that he knew all the Friends in Japan.

Peace Through Cooperatives

Before resuming the forum discussion of the morning, Kagawa gave an address on "International Peace and Cooperatives," the major part of which was broadcast. This is a subject very near to his heart, for, ardent pacifist that he is, he is convinced that cooperatives will assure world peace when they are widely extended throughout the world. More than once during his addresses he made it plain that he has little confidence in the political machinery of peace. He holds economic factors to be uppermost in determining international relations, and does not believe that much progress toward peace will be attained until economic situations are approached from the Christian, cooperative point of view.

When world society is organized economically on a cooperative and mutual aid basis, the bitter competition and rivalries for raw materials and markets, which are so provocative of war, will be supplanted by friendly and helpful relationships between the great and controlling cooperatives of the nations. Although the latter have not yet come into major control in any country, illustrations were given of how they have already made themselves felt for good in substituting economic cooperation for economic competition as between given countries.

Following his address, with characteristic eagerness to spend himself unreservedly, Kagawa again submitted himself to questions. To facilitate this important question and answer hour and

(Continued on page 122)

We Belong to a Cooperative

By B. Willis and Juanita B. Beede

FOR some years we had read about the Cooperative Movement, but had not been located where we could study it at close range. Early last year we received a copy of the price list published by Cooperative Distributors of New York City. We wrote to the organization to know whether there were any Cooperatives on the Pacific Coast. In reply we received the name and address of a man in Los Angeles who was a member of a Buyers' Club. In reply to our letter to this man we received the address of a Consumers' Wholesale that had been organized recently in Los Angeles. Through this organization we were informed that there was a Consumers' group in our own home town. Two members of the group called on us and gave us the following facts.

A small group of kindred-minded folk had been meeting frequently to study and discuss economic and social principles involved in human betterment. They had come to the conclusion that they could do more to help in bringing about constructive changes in our economic order by organizing a Consumers' Cooperative than by lending their efforts to politics. One of the members offered her kitchen as a depot where the group might come to secure their groceries. Then the group began to spread abroad the word about their cooperative venture. So successful were their efforts that the kitchen soon became entirely too small to contain the groceries ordered, and it became necessary to rent a small storeroom.

The following Rochdale principles were adopted, and form the foundation upon which the Whittier Consumers' Association rests:

1. *Democratic control:* one vote for each member-family irrespective of size of family or amount of money invested; no proxy votes.

2. *Cash transactions:* All goods are bought and sold for cash.

3. *Profit benefits:* All goods are sold at current prices and the profits are divided into three funds: reserve and expansion, education and welfare, and patronage dividends. The patronage dividends are divided among the members in proportion to their purchases.

The Cooperative Movement has had a steady growth in Southern California. There were twenty-three member-families in our Whittier Association when we joined last May. Today there are fifty-one member-families. The Manager's report for the period from January 20 to December 31, 1935, showed goods sold amounting to $1,290, while the report for the last half of the year showed sales totaling $860. Last year a Cooperative Wholesale was established in Los Angeles, and the number of local cooperatives grew from three to nearly sixty. In addition to these organizations, there are many Buyers' Clubs and small groups meeting regularly to study the philosophy and principles underlying cooperation.

Several things about the Movement appeal to us. We feel that the emphasis upon cash buying is sound. Our minds revolt at the "Buy now, No cash now, No down payment, One hundred and eighty days in which to make payment, Buy on our credit plan," advertising that comes to us over the radio and on the printed page. We believe that education in cash buying is sorely needed.

We like the principle of small cooperative group ownership and management of business ventures. With the development of large corporations and chain store systems, the tendency is to crowd the ordinary man of small income and limited means out of active participation in the conduct of modern business. But we, and many more like us, are in business. Our Cooperative meets one evening each month to conduct the affairs of our joint business enterprise. Policies, methods, plans, are initiated, debated, criticized, rejected or accepted by the group, each member-family having one vote.

This responsibility necessitates constant study on the part of the members. By means of pamphlets, books, moving pictures, periodicals, popular addresses, study courses and regional conferences, the members are educated in the principles of cooperation, successful methods of business procedure, and in the application of standards of quality to goods handled by the group.

While we do not identify the Movement with the Kingdom of God, we do feel that it offers an opportunity to help in building a cooperative society and an economic democracy. "Rugged individualism," "stern competition," "private profits," give way before the idea of service, sharing, working together. Someone has defined love as "the most profound type of cooperation." Cooperation is an honest effort to apply the teaching, "Thou shalt love thy neighbor as thy self," to all peoples irrespective of race, creed, sect or nationality. To be sure, it has to do with buying and selling, saving and spending, but, far more than that, it has to do with the creating of an economic democracy where "it is not only the individual's right to enjoy privileges in isolation which is to be desired; but also his responsibility for the creative participation in a friendly and just society. In a right order, individuals would at least be able to procure an adequate physical basis for personal development, including sufficient food, clothing, fresh air, sunshine, shelter, and medical aid to insure abundant health. Persons should be able to secure mentally stimulating work free from autocratic domination, and the terror of insecurity, and which puts no severe strain upon the practice of brotherhood. They should have access to a broad education and the mental stimulation that comes from travel, contact with art, books, and other cultural objects; constructive leisure, enough private property to learn habits of carefulness and sharing; and the opportunity for development of larger, less selfish, more contributing lives."

The making real here upon earth of this vision glorious is the task to which the Cooperative Movement has set itself.

Whittier, California.

If the Church will employ the Cooperative Movement, it will find it the best fortress from which to get into the hearts of the people.—KAGAWA.

WHAT TO READ ON COOPERATIVES

Pamphlets

A Cooperative Economic Democracy, by E. R. Bowen.....$ .10
The Discovery of the Consumer, by Beatrice Potter Webb..... .10
Kagawa and Cooperatives, by Victor E. Marriott..... .10
Seeking a New World Through Cooperatives, by Carl Hutchinson.. .25
A Short Introduction to Consumers' Cooperation, by Ellis Cowling.... .15

Books

Cooperation, by Hall and Watkins..$3.00
Cooperative Movement in Great Britain, by Beatrice Potter Webb... 1.10
Fresh Furrow, by Burris Jenkins, a novel 2.00
A Grain of Wheat, by Toyohiko Kagawa, a novel..... 1.00
The National Being, by George W. Russell (AE)..... 1.75
Sweden: The Middle Way, By Marquis W. Childs..... 2.50

FRIENDS BOOK AND SUPPLY HOUSE
RICHMOND, INDIANA

Told on the Printed Page

What May be Read of Kagawa and Cooperatives

ONE of the most significant results of Kagawa's current visit to the United States is the widespread interest which has been and is being aroused in both the man and the movement, Christian Cooperatives, which he is advocating. Hearers and readers of his stirring challenge to establish a more equitable social order will welcome the information concerning this world-renowned leader and the economic readjustments which he sponsors, contained in the books and pamphlets told of below.

Perhaps the most pertinent aid to a knowledge of the man and the movement will be found in the concise and illuminating pamphlet "Introducing Kagawa," by his English Secretary, Helen Topping. Following a brief but vivid resumé of the main events of his varied career, she presents a history of his three-fold program for Christianity: evangelization, education, and social organization. Particular attention is paid to Kagawa's emphasis on the Cooperative movement, which he regards as the only organization through which can be laid the necessary economic foundations of world peace. Its rise and spread are sketched, its various possible forms enumerated, and its underlying principles, those of the Rochdale Cooperatives, indicated. Valuable both for its factual and its interpretative content, this is a pamphlet we gladly recommend.

A Master Biography

For a longer, more comprehensive biography, there is that by William Axling, authorized by Kagawa, and offering a detailed account of the Japanese Christian's life and work. From such original sources as Kagawa's personal files, his meditations, his many books, and numerous heart-to-heart conversations with his subject-friend, the author drew in his depiction of the striking background, the desperate struggles, the many-fronted activity and the astonishing range of achievement compassed in the dramatic career of this colorful personality. Especially to be cherished are the glimpses of Kagawa, the man, set forth in the course of the narrative and through the supplemental inclusions, excerpts from Kagawa's own writings never before translated into English, poignant "utterances which open into his hidden life and reveal the workings of his mind and heart."

Unfortunately only a few of Kagawa's voluminous writings are available in English, but those that are contain the essence of his Christian message. Among the earlier translations of his works were those of the widely-read "Love the Law of Life," and the "Religion of Jesus." Of more recent date are his "Meditations on the Cross," a justification of the Christian way of life, his "Songs from the Slums," a book of poems reviewed in the last issue of THE AMERICAN FRIEND, and his proselytizing novel, "The Grain of Wheat," illustrative of his hopes and plans for Christian Cooperatives.

Kakichi's "Progress" in Japan

In this last-named book, whose influence and popularity in Japan have been comparable to that of "Pilgrim's Progress" in English-speaking countries, Kagawa presents, through the tale of Kakichi, a Japanese laborer from a mountain village who found Christianity a solution to his pressing moral and economic problems, his panacea for the ills against which his own people are contending in their struggle to survive. And because the lot of the Japanese worker parallels in many ways that of any worker anywhere, this book has a universal as well as a particular application. It is a simple story, fascinatingly told, vivid in its revelations of the common village and town life of Japan where Shinto and Marx and Christ struggle for the allegiance of youth, and convincing in its portrayal of the transformation of Kakichi from an ignorant drudge, acquainted only with misery and greed and hatred, to a recognized village leader eager to devote his life to his people and to manifest, through his activities in behalf of the Cooperative movement, the Christian virtues of service and sharing and love.

Pamphlets on Cooperatives

"Kagawa and Cooperatives," a pamphlet of selected writings, edited by Victor E. Marriott, gives further testimony to Kagawa's belief in the efficacy of the cooperative method, while Harper's Spring list of forthcoming books includes Kagawa's "Christian Brotherhood and Economic Reconstruction," a compilation of some of the lectures delivered by Kagawa in the course of his present speaking tour.

Literature pertaining to the Cooperative movement, which as yet generally connotates Consumers' Cooperatives, has been rather meagre. Recently, however, under the guiding hand of the Cooperative League, several pamphlets have been issued clarifying for the average reader the aims and accomplishments of this much heralded movement. Such inexpensive booklets as "A Short Introduction to Consumers' Cooperation," by Ellis Cowling; "A Cooperative Economic Democracy," by the General Secretary of the Cooperative League, E. R. Bowen; and "Seeking a New World Through Cooperatives," by Carl Hutchinson, will do much to give one an understanding of the philosophy, history and present status of the Cooperative movement. The official magazine of the League, *Consumers' Cooperation*, disseminates current news of the movement.

Signposts on the Road

For more determined readers there is the new textbook by F. Hall and W. P. Watkins, "Cooperation," a superior book for personal and school study, dealing exhaustively with the history, principles and organization of the Cooperative movement in Great Britain and Ireland. It should have extraordinary value for American Cooperators anxious to avoid the pitfalls into which the English Cooperatives fell in the trial and error method of necessity used by them in building up their now effective organizations. Also valuable for its helpful suggestions is "Cooperative Democracy," by James B. Warbasse, President of the Cooperative League, a book sometimes hailed as the bible of the Consumers' Cooperative movement.

Cooperation in action as practiced abroad over a period of years is traced in several inspiring and informing volumes. In her "Cooperative Movement in Great Britain," Beatrice Potter Webb gave, in 1891, the first clear analysis of the significance of consumers' cooperative ownership as compared with employee ownership, and her work, while old, is still standard. (A brief condensation of her later findings is presented in her pamphlet, "The Discovery of the Consumer," written after forty years of study "by the person who first clearly discovered the consumer.")

Irish Cooperatives are explained in "The National Being," a beautifully phrased presentation of idealism and practical action by the poet-cooperator, George W. Russell (AE), one-time Secretary of the Irish Agricultural Society.

Sweden Points the Middle Way

But perhaps the most significant picture of the cooperative motif in practical demonstration is found in Marquis W. Child's book, "Sweden: The Middle Way," an enthralling account of the successful adjustment made by that Scandinavian country to the machine age. Sweden's "middle way" between economic individualism and collectivism has been one of compromise and progress, the only touchstone this one: Does it work? And apparently it does, there at least, for in Sweden today we find in operation a system which enables men to produce and distribute goods for the general welfare; which frees them from the threat of big business, rampant and unrestrained; and which places within their reach a goodly share of the material aids to a pleasant existence, possession of which contributes toward the achievement of a more abundant life.

Interesting expositions are given of the government's experiments in social-economic policies, and stress is put upon its willingness to let exist side by side private enterprises, State monopolies, and Cooperative organizations. Twenty percent of the country's wholesale and retail trade and ten percent of its manufactures are done by Cooperatives. One-third of all households are affiliated with the movement, and the Swedish Cooperators while recognizing that the English and Scottish organizations are larger and more inclusive, claim that their own have been more influential in establishing and maintaining general price levels.

The most astounding examples of what can follow in the wake of cooperative endeavor are shown by the Consumers' Cooperative movement and its achievements—lowering the price of a twenty-five watt bulb by fifty percent, for example—to which one absorbing chapter is devoted.

For his illustrations of producers' cooperatives, the author wisely turns to Denmark and traces the development, from the folk education inaugurated in the 1860's by Bishop Grundtvig, of the farmers' organizations which are responsible for the fact that the Danish farmer gets from his produce about the share which the American farmer relinquishes to middleman and processor.

Granted then that Sweden has, without revolution, arrived at a state of peace, prosperity and general well-being, in striking contrast to the disorder elsewhere prevalent, this question arises: What significance has Sweden's achievement for the world at large? That it may be limited, due to special circumstances in the country or to special traits of the people, the author recognizes, but he avers, and with his asseveration we agree, that "there remains the fact that here is a country that has found for a time being at least a moderate solution to its problems. In a world torn by every sort of extreme, this is not, even though the scale be small, unimportant."

A "FRESH FURROW" IS TURNED

The story of American farm cooperatives, a dramatic tale, factually accurate, of midwestern people working their way out of an economic jam, is told in Burris Jenkin's new novel "Fresh Furrow." Akin in theme to "A Grain of Wheat," it surpasses the Japanese novel in its detailed description of cooperative principles in action. One could take it as a textbook and by following the precepts and example of Denny Burns, and emulating his energy and devotion, organize a cooperative that should, according to the rules, succeed. It may be objected that, from the standpoint of fiction, the book fails; it lacks conflict and stress, while its crisis—Denny waging successful battle against control of the oil code by capitalistic monopolies—is a comparatively tame one. But why quarrel with the book? It is frankly campaign literature, written to expound and promote the cooperative movement, but it relates a good enough story about a group of people sufficiently characterized to make them personalities, not puppets.

(For prices of books and pamphlets on Kagawa and Cooperatives, see display advertisements in this issue.)

Books by and About Kagawa

Because of the great interest in Kagawa's visit to this country, these books make particularly timely reading.

KAGAWA, by William Axling.....$1.00

An inspiring, authentic biography of this great Christian leader, with excerpts from his MEDITATIONS.

INTRODUCING KAGAWA, by Helen F. Topping.....15 cents

Miss Topping has for years been Kagawa's English secretary and therefore, is well fitted to write a story of his life which will make him known and understood by Americans. 36 pages.

MEDITATIONS ON THE CROSS.....$1.50

A new book by Toyohiko Kagawa which gives one an insight into his philosophy of life and shows the Cross as the only possible Way of Life.

SONGS FROM THE SLUMS.....$1.00

These poems were written while Kagawa was teaching the law of love in the slums of Tokyo. Here is a realism which will prick one's self-complacency and awaken the social conscience.

LOVE THE LAW OF LIFE.....$1.00

THE RELIGION OF JESUS.....$1.00

New editions of these books at popular prices.

A GRAIN OF WHEAT.....$1.00

A novel which has just been translated into English and of which more than 200 editions have been sold in Japan. This book, which has also been adapted to the Japanese stage and screen, illustrates Kagawa's plan for Christian Cooperatives.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street Richmond, Indiana

BREVITIES FROM KAGAWA'S TONGUE AND PEN

Cooperatives are the economic foundation of world peace.

What does America need most? Cooperation instead of competition.

Paul gives the basis of human equality. It is that everyone has one stomach.

The Brotherhood Movement, one of the greatest and most characteristic manifestations of early Christianity, has left the Church in modern times, and established itself in secret societies, in labor unions, and in the many variations of the Cooperative Movement.

We must have a Love Movement, or economic cooperation. The coldness we find at present in the Church is because we are separated from one another. If the spirit of cooperation flames up in the Church, and comrades come together and start Cooperatives, the coldness will disappear and Pentecost come again.

My work for peace is a long-term undertaking, including both the transformation of men's inner souls through the religion of Jesus Christ, and the changing of the economic system under which they must live from a competitive to a cooperative one. We must go to the roots of militarism and cure its causes, which lie in the realm of economics and religion.

Unless we have economic measures to produce peace, especially the cooperation between nations, there is little hope for permanent peace. Therefore what we need today is to teach the people how to Christianize industry.

Machines and capitalism rule over the human race. Unless we can get hold of some power to rule over machines and capitalism, we are doomed. Therefore we need a cooperative method of democracy, that is, industrial democracy. That term must be given a certain content. Cooperative associations are necessary to meet the crisis.

A CHRISTIAN CREED FOR COOPERATIVE LIVING

In the December issue of "Advance", magazine of the Congregational and Christian Church, appeared this "Creed," written by Jay T. Stocking, Moderator of that Church. Dr. Stocking died January 27, hence this noble expression may be taken as his parting message.

I believe in good will.

I believe that good will is the divinest activity of the spirit of man, the wisest method, and the most powerful force in the realm of human relations.

I believe in my neighbor's sacred sovereignty over his own life. Therefore, I will not trespass on his domain or seek dominion over his ideas or conduct.

I believe in the good will of my neighbor; I believe that he is trying, according to his light, as I am trying according to mine, to do what is right and good.

I believe that truth, like a sphere, has an infinite number of sides, that it is vaster than any man's vision, and greater than any man's opinion.

I believe, therefore, that I see some truth which my neighbor may not see, and which I must in fidelity pursue. I believe equally that my neighbor sees some truth which I may not see, so I will be open-minded and catholic.

I believe that I do not fully understand my differing neighbor's point of view. Therefore, I will seek diligently and sympathetically to do so. I believe that he does not fully understand my point of view. Therefore, I will be charitable and patient.

I believe that I have more defects in manner, speech, disposition, and temperament than I can detect or am willing to own. Therefore, it ill becomes me to be too sharp a critic of my fellows.

I believe that humor is one of the major gifts of God. I hope for my sake that my neighbor possesses it; I pray for my sake and for his that I may have enough of it to laugh at myself, and to smile at that in others which makes the solemn rage.

I believe that the happiness and success of my neighbor are as important as my own. Therefore, I will seek in behalf of others the same things that I seek for myself.

I believe that in our economic world the welfare of a part is not to be found apart from the welfare of the whole. Therefore, I will seek that order which promises to produce the fullest measure of justice, liberty and opportunity for all.

I believe that this world which science has made into a community must now be made into a neighborhood. Therefore, I will seek to be fair to people of other nations, to free my mind from narrow prejudice, and to grant to other peoples and races the same rights and privileges that I claim for my country. I will further seek to establish methods by which reason and the spirit of good will may be used to adjudicate differences among nations, confident that peace on earth can be maintained among men of good will.

I believe in the Eternal Good Will; that there is in this universe a creative Spirit which prompts, inspires and sustains men who are engaged in the adventure of brotherhood, thereby building a finer and fairer world, emptier of denial and fuller of hope for all mankind.

THE JESTER'S STAFF

By Rev. Richard K. Morton
Minister, First Congregational Church, Rockland, Massachusetts

The 1935 issue of "The Minister's Annual" contains a remarkable story or legend to this effect: A king once summoned his court jester, and said: "I want you to take this staff and keep it until you can give it to a person who, you think, is more foolish than you are." In this way he thought to bewilder and embarrass his court jester. The jester took the staff and departed. The days and weeks went by—and still the jester still had the staff. Months and years passed, and the king forgot the incident.

Then the time came when the king grew old and ill, and knew his days were numbered. He summoned the court jester for amusement and comfort. The jester soon asked: "What provision have you made, O king, for yourself and your people in the light of the long journey you will soon take into the Beyond?"

"Why, I have made no special provision!" thundered the king, angered at the presumption of his jester.

The jester reached out for the staff. "Take back your staff, O king," he said, "for you yourself are a more foolish man than I."

Such a season as this reminds us all that we may be living just as shallowly and thoughtlessly as that king did. The meditations of Lent have for their purpose the enrichment and deepening of our individual lives.

SINGING HEART

"Beloved now are we the sons of God,
And it doth not yet appear what we shall be."

Come! lift thine head and catch the winds
That blow from highest heaven!
Thy heart shall sing, thy hope shall wing,
And faith perform its leaven.
Hold not to earth's close clinging sod—
Lift up thy soul! *Take hold* on God!

Mabel C. Moody.
Concord, New Hampshire.

HOW GOD WORKS THROUGH YOU AND ME

By H. Millard Jones

"And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in two from the top to the bottom."

Before Christ's expiation only the High Priest had access to the Holy of Holies where, under the spreading wings of cherubim, the Shekinah ever shone, and even the High Priest entered there but rarely and then in the garb of humility and by way of the altar of sacrifice. Since then, however, the barriers have been removed and the way is open wide for all to enter in. Henceforth the holy place is not confined to an ark on Mt. Moriah, for God will dwell in the hearts and lives of men wherever found.

This new relationship between God and man constitutes a tremendous challenge to Christ's followers. Our very bodies are his temple. God dwells in every human being. What a challenge, privilege, victory! He lives and operates in you and me. Man now, through the rending of the veil, has access directly to God. Boldly, safely, we may enter into the vital, life-cleansing, soul-empowering life of God. Where before it was death to go in, it is now death to stay out. Our entering into the Holy of Holies is possible because the sacrifice on Calvary brought the rending of the veil, but Jesus Christ, the way of life, had already entered in. His offering of himself brought flooding into our lives, like a purging, rushing river, the tide of God's boundless love. And it is our privilege and opportunity to know his holy, sanctifying, abiding presence, for as there is no holy place where he is not, so where he is, personality and everything else become holy.

About us are economic unrest, industrial disturbances, immoral situations. Can frail, finite beings overcome such gigantic foes? Not of themselves, but God operates in the world through human personalities, and we must remember that big problems are best solved by taking hold of them at the smallest end. War? The smallest end is making right our immediate contacts. Industrial unrest and economic difficulties? Again the smallest end is making right the conditions of our own relationships. As, like the High Priest of old, we come by the altar of sacrifice to the Holy of Holies, there are established in our own hearts the right attitudes. If we live in the "power of that life which takes away the occasion" of strife, barriers will be broken down, and God will become available to all.

Let us move forward into the yet unexplored reaches of God's presence in human relationships.

Minneapolis, Minnesota.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

NOTHING NEW TO FRIENDS

Editor, THE AMERICAN FRIEND:

For the encouragement of the unpastored or underpastored meetings of the Society of Friends, I submit a few extracts from the *Sunday School Times* for February 15, 1936, page 100. Under the caption, "Farmer Preachers in England," we read:

"Those who would standardize the ministry of the Word along purely academic lines should give consideration to an account of the farmer preachers of Lincolnshire which appears in a recent number of the *Methodist Recorder*.

"There are approximately a hundred Methodist societies within a radius of fifteen miles from the towers of Lincoln Cathedral. To supply these little Churches there are but eighteen ministers. Quite a hundred services every Sunday must be led by local preachers. Many of these are agricultural laborers who from the pulpit look down on their employers and their families in the pews below.

"The reporter says of them: 'They are men of the fields who brood over the things of God as they slowly plow or hoe, men of prayer whose souls have become rich in the grace and love of Jesus Christ. Their sermons are mainly the overflow of meditation and experience.' "

From the earliest days of the Society of Friends, our ministry has been by men similar to those spoken of in this quotation, and to us of the Society of Friends there is nothing new in this excerpt, except the declaration that Christ is continuing the Galilean fishermen's ministry.

A. L. SMITH.

Germantown, Pennsylvania.

IS THE BIBLE THE WORD OF GOD?

Editor, THE AMERICAN FRIEND:

A business man dictates a letter and his stenographer writes it. Whose letter is it? The dictator's of course. Important promises are made in the letter on certain conditions. Whose promises are they? When the conditions are met, who is responsible for fulfilling these promises? The dictator, whose letter it is.

In giving us our Bible we are told that "Holy men of God spoke as they were moved, by the Holy Ghost" (2 Peter 1:21). Words written by "Holy men of God" under the inspiration of the Holy Ghost are certainly reliable words. When one meets the conditions upon which the wonderful Scriptural promises are made, who is responsible for verifying those promises? The one who inspired or dictated the message, of course. When we meet the conditions, God honors his promises. When "Holy men of God" write under his inspiration, whose word is it? It is the word of God. It is authoritative and reliable.

ELLA C. VEEDER.

Long Beach, California.

THE HEADING WAS OURS; SORRY!

Editor, THE AMERICAN FRIEND:

On the basis that headings to articles in the public press, and I presume also in religious journals, are furnished by the Editor, I write gently to protest the heading of the concern of Edward M. Wistar as expressed in the March 5th issue of THE AMERICAN FRIEND.

I do not consider the concern of Edward M. Wistar to be a "counter concern" to the one set forth in my article under the caption, "I Have a Concern." As I read Edward M. Wistar's statement I consider it very well expressed and very well placed. It is a matter of universal belief, I presume, among Friends that nothing will take the place of "a gift in prophetic gospel ministry exercised under divine inspiration."

The situation is not an "either-or" one; it is an "and" situation. Both "gift" and "training" are necessary to the best service. Let me say quickly that if one or the other is to be absent it should certainly be the training; but let me say just as quickly that the man or woman with the gift needs the training.

Because of all these things I believe a different heading for Edward M. Wistar's letter would better express it, for I do not consider it a counter concern.

DAVID M. EDWARDS.

Wichita, Kansas.

FOR ECONOMIC ISOLATION

Editor, THE AMERICAN FRIEND:

In the issue of THE AMERICAN FRIEND for February 20, "A Massachusetts Reader" criticises "economic isolation" as a way to starve and freeze, to stunt and wither and embitter a nation and its dependents, and asks, "Just what was the meaning of Jesus' words, 'Let him be as a heathen unto thee' "?

Jesus was talking to his disciples and he said, "If thy hand or thy foot offend thee, cut them off and cast them from thee, it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." The hand or foot can not live cast off from the body, neither can a nation live and grow and prosper cut off from the rest of the world.

World peace deals with nations, and not all of them have Christian rulers, and if they violate their agreements, is it not better to cut them off from the rest of the world by economic isolation, than to have them plunge the world into war?

What better plan for peace could there be than a compulsory, international, arbitration court, for each continent, a higher or world court, for all nations, a gradual reduction of armaments, a part of the money thus saved to be used to promote the cause of peace and to relieve the suffering in times of national calamities, and with economic isolation for nations violating their agreements.

FRANK SANTEE.

Gibson, Iowa.

OBSESSIONS OF THE WEST AND OF THE ORIENT

Editor, THE AMERICAN FRIEND:

In the *China Weekly Review*, recently arrived from Lignan University near Canton, appears a report of an astounding statement of several thousand words by Major General Hayo Tada, commander of the Japanese forces in North China. He is as sincerely under the obsession that Japan is destined by heaven to save the masses of China from corrupt control, as are the governments of our great naval powers that possession of explosives, tanks and instruments of slaughter promote security and peace. Today we are leading a naval race, and making expenditure of a thousand million dollars next year for "defense" of the safest nation in the world, a nation which has begun every war it ever had.

Japan's military forces today are urging on a policy not only condemned by the great Kagawa, probably the most Christlike and practical leader in the world today, but a policy not understood nor generally endorsed by civilians in Japan. In 1858, the prime minister of the Shogun government urged that abandoning seclusion would make Japan "ruler over the whole world, and the national prestige and power would be so enhanced that the nations will look up to our Emperor as the great ruler of all the nations." We must face the fact that the most powerful element in Asia has the fanatical belief that its function is to "save the human race according to the dictates of morality." The general admits that "machinations may sometimes be necessary as an inevitable or desirable expedient, but should not be regarded as a normal course of action." This belief in a divine inspiration prevents all sense

(Continued on page 122)

OUR FRIENDS AT WORK

An Occasional Page by the UNITED PROMOTION COMMITTEE

RING OUT THE OLD!

Our fiscal year is drawing to its close. No ringing bells or shrieking whistles will mark its exit on March 31st. The din which attends the dawn of the calendar year will not be heard. Probably no watch parties will be held, although Friends of the Five Years Meeting may well watch as well as pray while the remaining days slip by. Some type of Quakerly observance is quite in order.

No, the coming and going of the years of Christian service are not marked by trumpetry. That is not the method of the Kingdom of Heaven. Although without heraldry the years darken and dawn, they are romantic with the spiritual awakenings and accomplishments which they bring into our several fields of service. Miracles of the spirit are the most interesting and important in life. The silent unfolding of a flower in the Spring is more miraculous than the eruption of a Vesuvius, though less spectacular. The development of a life into full-blown personality is God's chief work. What's in a fiscal year? Chiefly these spiritual creations.

Since the books at your Central Offices will be held open until April 10 to receive and credit funds on the present year, our meetings might use Sunday, April 5, as a time of final gleaning. We may close the year in a creditable way by forwarding promptly all funds for the United Service Budget through the regular channels. We shall then be in better spirit to "ring in" the new year on Easter, April 12.

A NEW SERVICE TO YOU

During past years the Five Years Meeting has used to great profit the old type stereopticon equipment with its bulky projector which could not be shipped easily, and glass slides which were easily broken and were heavy for shipment. We have discovered that many meetings could not use these pictures due to inability to secure a projector plus the expense of the slides.

We have now secured a new system of visual education whereby we may ship both projector and films to you at less cost than that of the glass slides alone. The new machine and films fit compactly into a small case that may be shipped to any meeting via parcel post. The postal cost and insurance ranges from 34 cents upward, depending on the distance from Richmond. An additional charge of fifty cents is made to cover breakage and occasional replacements. They may be used several times in a community at that cost.

A library of films will be built up gradually which will serve the various departments of church work. The Mission Board has pictures prepared depicting three fields, and plans to have its entire service in film slides. Both glass and film slides will be available in our missionary work. A set of slides presenting studies in the use and abuse of Alcohol is now on hand.

We feel that this system marks a new beginning in our educational service to Friends Meetings. A set of film slides showing the work and purpose of the Five Years Meeting will be finished within a few weeks.

TURN THE LIGHT ON LIQUOR

The Five Years Meeting has purchased the set of six studies on alcohol as prepared by Professor S. A. Watson of Whittier College, and edited by Frank W. Dell. Those who have used them witness to their value as thorough, scientific, and interesting presentations. The language of the lecture is very valuable and will need adaptation to the needs of an audience in many cases.

You may order these a few days in advance of their public use and thereby become acquainted with them by use in your home. The set may be given in as many evenings as may seem necessary. A more extended lecture might use them as an outline and make a series of studies.

A temperance committee could hardly conceive a more intensive program than to order these for use within the church or community. Since they are given in the language of the school room, your local High School classes in Physiology or Chemistry may be very glad to use them in class work.

FRIENDLY MOVIES FOR ALL

Near the middle of April, Frank W. Dell will visit a number of meetings in Indiana and possibly elsewhere showing the moving pictures of the sessions of the Five Years Meeting. He is author of the pictures, and therefore will be able to give an intimate and interesting presentation. There may be a few open dates if Friends wish to take advantage of this. A free will offering will be necessary to defray expenses.

Isaac T. Johnson of Urbana, Ohio, formerly Chairman of the Five Years Meeting Executive Committee, has purchased these films and is willing to visit meetings within a limited territory as he is able. He also has moving pictures of the 1927 sessions and of the Oskaloosa Conference of 1929. He has his own projector.

The Five Years Meeting has a set of the pictures which show the recent sessions. They are now available, but groups using them will have to arrange for a projector in their community. We hope that a number of meetings may be able to arrange a "Five Years Meeting Evening" when these will be shown.

THE "MARCH" OF MISSIONS

From the information which has been received at the Mission Board office, we are led to think that March is the month of Schools of Missions in several of our Yearly Meetings. It might be called appropriately, "The March of Missions."

In order to be of aid to other meetings next year, the Mission Board would like to ask each group which has conducted a School of Missions, by whatever title it may have been called, to send to the office at Richmond a report of the outstanding features of the school, including the program, the methods used in conducting the school, the subjects discussed, and the features which were especially successful and worthwhile passing on to others. After this material has been assembled, we can issue a bulletin of various plans of schools which have proven successful, so that it will be available for meetings next fall.

PLEASE SHARE WITH OTHERS

We are anxious to have you share with others any special methods or projects which might be used elsewhere. We may not have room for all, but send them in. Our exchange page may have increasing value.

We know of some very successful projects in our meetings that were undertaken just because someone passed the idea along from others. Church Nights, Schools, and Institutes of various kinds may be more successful because we share our plans.

PICTURE ROLLS WANTED

We have received a special request from our Africa Mission field for a year's picture rolls of the regular Sunday Schools which have a set in good shape which they will not be using any more.

Also, if there are Friends who have Tabernacle Hymns No. 3 which are in fairly good condition but for which they have no further use, our Africa Mission would be glad to have up to one hundred copies. Would Friends who have such material kindly get in touch with the American Friends Board of Missions, at Richmond, Indiana.—M. L. D.

QUAKERDOM AT LARGE

Alvin T. Coate presided at the big Kagawa meeting held March 2nd at Cadle Tabernacle in Indianapolis.

* * * *

The Pacific College girls debating teams are the undisputed champions of the Intercollegiate Forensics Association of Oregon, having won all their debates.

* * * *

In the March issue of *Social Welfare*, a Quarterly issued by the Social Service Council of Canada, G. Raymond Booth, Executive Secretary of the Toronto Meeting, has a comprehensive article on "The Social Philosophy of the Quakers."

* * * *

Stanley and Marie Hamilton, A. F. S. C. directors of the work among the miners at Shadyside and Neffs, Ohio, and their children are spending the Spring term at Pendle Hill School, Wallingford, Pennsylvania.

* * * *

Bertram Pickard writes from Geneva to call the special attention of Friends to a new League publication. It is a book of some two hundred pages entitled, "The Aims, Methods and Activity of the League of Nations." One of the chief compilers of this most useful handbook is Benjamin Gerig, an American Friend, and an active member of the Geneva group.

* * * *

In his occasional news bulletin, Milton H. Hadley, pastor of the now decentralized Chicago Meeting long designated as Indiana Avenue, suggests that there are perhaps six thousand Friends in the Chicago metropolitan area who have no Friendly connections there. Whatever the number, it is indicative of the heavy losses which the Society of Friends has long suffered in this country through the urban trend of its membership.

* * * *

By reference to the customary column, readers will find a brief notice of the death of Sarah W. Elkinton at Germantown, Pennsylvania. Those of us who had the privilege of knowing her will long hold in appreciative memory her keen, alert mind and her vigorous and discerning spirit. Her son, Passmore Elkinton, writes that she "has been mercifully released from twelve years of invalidism."

* * * *

Speaking of Cooperatives! Word comes that one has been formed among Friends at Banes, Cuba. Miguel A. Tamayo, who attended the Five Years Meeting as a fraternal delegate, writes Merle Davis that they have started a cooperative bakery there as a community enterprise. By the end of the first week of operation the bread produced was of so manifestly a better quality that already the people were distinguishing it by the term "Quaker bread."

* * * *

Elizabeth Fox Howard, an English Friend, closely associated with the work of the Friends Service Council, particularly in Germany, is staying for some weeks at Pendle Hill School, Wallingford, Pennsylvania. She is hoping to visit schools and meetings as way opens and to attend the approaching sessions of the Philadelphia Yearly Meeting. Bertha Hamilton, an active member of Toronto Friends Meeting, is also spending the month of March studying at Pendle Hill investigating Friends' educational work in that region.

* * * *

Friends everywhere are grieved at the death of Carolena M. Wood which occurred at Mt. Kisco, New York, on March 12, following an illness of four months. The news of her going came as an additional shock inasmuch as the last announcement concerning her condition had been reassuring. On March 14, the funeral service was held at Braewold, the Mt. Kisco home that was so dear to her. In the "diplomatic" though unofficial service of good will, Carolena Wood held ambassadorial rank, and in her passing the cause of friendly understanding and appreciation has suffered an all but irreparable loss.

NEWS OF OUR MEETINGS

Harriet E. Francis was recorded a minister by Washington, D. C., Monthly Meeting last November, and is now working in Fishertown Meeting in Pennsylvania, belonging to Baltimore Yearly Meeting. As wife of a Baptist minister, who died a few years ago, she was long active in the work of that church, though ever manifesting a deep interest in the Society of Friends of which she is a birthright member.

* * * *

Nadine Oglesby, Secretary, writes that a number of meetings in the eastern part of Denver Quarterly Meeting of Nebraska Yearly Meeting have organized a Friends Holiness Association. It meets once a month and is composed of La Junta Heights, Timpas, Las Animas and Hasty Meetings.

* * * *

The Yearly Meeting of Friends for New England, through its Superintendent, James A. Coney, has purchased from Frank W. Dell of Whittier, California, a moving picture projector and a set of films showing the 1935 sessions of the Five Years Meeting. Purposing to show these films in every meeting within the Yearly Meeting, James Coney has already visited several groups with them. Of the reception accorded them he writes: "The films are enthusiastically received, and proving of real interest. Frank Dell has certainly done a good job producing them.'

AT QUARTERLY MEETING IN JAMAICA

Eastern Quarterly Meeting of Friends in Jamaica met at Amity Hall Friends Church, Sunday, February 23. At the eleven o'clock meeting for worship, the pastor, Frederick F. Nixon, brought a message on "Things Eternal." The Spirit of "The Presence in the Midst" was very graciously manifest in this service. At two o'clock in the afternoon the Meeting on Ministry and Oversight met, with Montclair E. Hoffman as Clerk. A deep concern for the spiritual welfare of the members and a careful revising of the membership lists occupied the hour.

The business session convened at three o'clock with Gladys S. Jones as Clerk. In this meeting the Annual Reports were read and given serious consideration. Many other items of interest were discussed in the session, but that which was most interesting to all was a report from Lenworth Jacobs, one of Eastern Quarterly Meeting's fraternal delegates to the Five Years Meeting. Although he spent only a week-end in Richmond, the wealth of information and spiritual enrichment gained from the various sessions attended were very evident in his account. All present were blest and helped by the vivid portrayal of the closing days of the Five Years Meeting, and the impressions made upon the heart and mind of Lenworth Jacobs.

The theme of the Quarterly Meeting was, "How can we make more progress in the work of the Kingdom during 1936?" While there was not time for a definite discussion of the theme, it seemed to be the concern of each session. The Annual Reports showed a great volume of work done and progress along many lines, but the Quarterly Meeting felt a special undergirding for undertaking greater things for the Kingdom during this current year. Pray that we may know and do His will in all the various phases of the work of the Quarterly Meeting.

MOORESTOWN ADDED THE EXTRA SOMETHING

On Saturday and Sunday, February 29 and March 1, the quiet Quaker community, Moorestown, New Jersey, was made very conscious of the fact that they were entertaining the Young Men's Congress of the New Jersey Y. M. C. A. About two hundred young men from every part of the State met there for their annual gathering. Dr. Henry Crane, of Scranton, Pennsylvania, brought to them two stirring addresses, challenging them to face the realities of life as Christ faced them in his day. The various commissions considered problems of Spiritual Growth and Religion, Good Citizenship and Government, Vocations, Alcohol and Narcotics, International Relations and Racial Adjustments. All of these things would have taken place in any Y. M. C. A. Conference held in any community. The young men gathered were thrilled and inspired, but Moorestown added the extra something which most of our boys had never experienced before.

The homes of the community offered entertainment to all delegates. Most of these homes were Quaker homes, and Quaker hospitality is famous in South Jersey. On Sunday morning the entire delegation worshiped with Moorestown Friends. As far as we could find out only one or two of the delegates had ever attended a Friends meeting before. The meeting was of the unprogrammed type, and no one had been posted beforehand to bring a message. As the meeting settled into silence, the boys sensed that something was happening there; there was no restlessness among the group. A number of Friends spoke briefly and to the point. At the close of the meeting numbers of boys commented favorably on this unique experience.

While this experience will probably not win numbers of boys to our way of thinking, yet I am sure that most of them felt that here was something genuine which they needed in their own lives. The New Jersey Y. M. C. A. checks off the sixth annual Young Men's Congress as more than just another conference, but as a rich experience in work and worship for two hundred young men.

LEROY E. DEMARSH.

Flemington, New Jersey.

TELLS OF FOLK SCHOOLS AND COOPERATIVES

Peter Manniche, founder and head of the International Peoples' College at Elsinore, Denmark, spent several days at Pendle Hill School recently, in the course of which he spoke to various groups in and near Philadelphia. At a Sunday afternoon tea at Pendle Hill, attended by many former students, he explained the College's purpose of uniting students from Scandinavia, Germany, England and America, and fostering understanding among them. Principal courses, taught in Danish, German and English, are literature, history and social economics. He made many interesting observations about the characteristics of people from the different countries, including the lack of inhibitions among Americans.

A large group attended Peter Manniche's lecture at Pendle Hill on Monday night. As a background for the organization of cooperatives and folk schools in Denmark, he told of the rich and inspiring life of Bishop Grundtvig, whose deep spiritual insight had changed even the economic life of his country. Slides depicting Danish rural life were shown and commented upon. Several folk high schools were pictured, and he explained that they were attended by rural young people between eighteen and twenty-five years of age, the boys for five months in the winter, and the girls for three months in the summer. Pictures of the International Peoples' College showed students from many countries studying, working and playing together.

THEY FED THE FIVE YEARS MEETING

We don't know whether they fed five thousand or not, but they did feed the Five Years Meeting last October. We refer to the Sunday School class of First Friends Church, Richmond, of which Harry B. Reeves, who was chairman of the local committee on arrangements, is the teacher. When he began teaching the class more than twenty-five years ago, it was the Young Foxes class and, despite the fact that the inclusion of numerous spouses during the intervening years would seem to make more fitting the title of Foxes and Fells, it clings to its original appellation and is still known as T. Y. F. class.

Inasmuch as it served the Five Years Meeting, so effectively in 1935, as it had done previously in 1927, we felt sure our readers would like to hear from it, and asked for information regarding its activities. Through its secretary, Mildred B. Parshall, we learn that during the past year this enterprising class has tried to serve its members and the Meeting of which it is a part by a three-fold program of social activities, spiritual enrichment, and financial support.

Believing that wholesome social occasions are necessary to help members become better acquainted and to build a group spirit, it has, under the direction of its social committee, held monthly gatherings which have taken on a variety of forms.

In its emphasis on spiritual development the class has tried to make its Sunday morning class meetings periods of information and inspiration. The class has been wonderfully blessed with the fine leadership of Harry B. Reeves and the able assistance given him by members of the class. On several occasions outside speakers have been invited to come before the group and present various and timely concerns. The service of these guest speakers who have given freely of their time and thought has been much appreciated.

Because it felt that some special evangelistic services would be helpful to the Meeting at large, the class early last Spring sponsored two such meetings. These were occasions of spiritual blessing to all who were able to be in attendance. Besides these activities, the class has always tried to be of practical assistance to the Meeting and Bible School. Some eleven members are now serving as teachers and officers of the Bible School.

After careful consideration of the responsibility involved, the class agreed to assume the task of serving meals to those attending the sessions of the Five Years Meeting. With the generous help of many other members of the Meeting, this undertaking was successfully carried through. The profit realized from this, and other money-making projects, went toward the class's church building thankoffering fund.

HARVEYS MAKE HOOSIER CONTACTS IN PARIS

Here are interesting extracts from a letter addressed to Clarence E. Pickett, by J. Mahlon Harvey, Paris, France, dated January 23, 1936:

"Another bit of information which Walter Woodward might be glad to receive happened last Sunday. Vivian and I were invited to spend the afternoon and stay for tea at the home of Worthington Hagerman, United States Vice-Consul in Paris. He was born at Carmel, Indiana. He told me that his mother, who died when he was very young, was a Quaker minister. He is a graduate of the Art Institute in Chicago. He came to Paris about thirty years ago and has been here ever since except for short visits. He has one of the most interesting homes I have ever seen, built largely by himself. It is constructed something like the tower of an old castle. He has collected from different parts of Europe hundreds of old locks which he has on display in their large hall and in a special room in the basement. The fireplaces have been taken from old chateaux; the chairs and other furniture are usually two or three hundred years old, or he has built them himself on models still older. He showed us wonderful photographs which he had

taken and enlarged and placed in beautifully decorated leather albums which he had made. He also sang to us from the works of Beethoven and other well-known composers. His wife, who is French, is also a trained singer. I forgot to tell you that in addition to the excellent old paintings (and a few good copies) which were on the walls of the large hall or reception room, several of his own paintings and portraits decorated the walls of the *petit salon.*

"The only other American guests besides Vivian and myself were Mr. and Mrs. Charles Devault. Mr. Devault was Consul in Tokio for nine years where he met Gilbert Bowles and other Friends. For a number of years, before entering the Consular service, Mr. Devault practised law in Indiana, and knows a whole host of my relatives and a great many Quakers. He told me that he had at times taken charge of the Sunday evening services in the First Friends Church in Marion, Muncie, and Winchester. He seems to know Charles Hiatt especially well. Mrs. Devault was born at Gaston, Indiana. Her father, a Mr. Maynard, now lives in Winchester. Mr. Devault is now Consul in Paris."

FIFTIETH ANNIVERSARY CELEBRATION

On February 20 the fiftieth anniversary of the organization of the New Garden Woman's Foreign Missionary Society was celebrated at Guilford College, North Carolina. A splendid program was presented with Evelyn M. Haworth as chairman of arrangements. Invitations to be present were sent to neighboring Quarters. The program included a review of the past as recorded in minutes kept. Mary M. Petty, of Woman's College, Greensboro, held the interest of all with her wit and information about the beginning of this successful Society. Joseph H. Peele reminisced in a most delightful manner, recalling the first women who began this movement in our Meeting. Callie Lindley Edwards was the first president, and his own mother, Mary A. Peele, was president for twenty-three years. Mary C. Woody, Deborah Parker, Mary Mendenhall Hobbs — all these, and many others impressed us with the beauty of holiness which radiated from their lives. The roll call of accomplishment for this period of fifty years was participated in by Mary Terrell Hallowell, Harriet C. Hood, Emily Levering and Aileen Hodgin. Josephine R. Davis reviewed the beginning of the Society in that period which witnessed the passing of the old New Garden Boarding School and the anticipation of the new Guilford College. She also gave a strong presentation of "Our Aims." Many visitors asked that this be given to each of the Missionary Societies in our Quarter. In conclusion Grace S. Huffman conducted a united consecration period.

A roll call of all the presidents and secretaries was a most interesting feature of the celebration. Those who were present answered by standing together at the front, and relatives of the absent ones stood for them. There were greetings from Lyra Dann of Oregon, Inez Beebe Perisho of South Dakota, and Eunice B. Meador of Massachusetts.

Recognition was made of five returned foreign missionaries who are members of this Society, namely: Annie E. Williams from India; Adelaide Hole from Africa; Julia Ballinger, Emily Levering and Louetta Knight from Mexico.

The Mary E. W. White Circle, which consists of thirty young business women of our community, acted as hostess and served tea to the nearly two hundred members and attenders.

Consecrated Pastors desire Further Preparation

"As young Friends ministers and pastors my wife and I have actually wept over being denied advanced Biblical instruction and training we feel so necessary for effectively presenting the gospel to this generation of well trained but spiritually needy people."

These and other young people can be enabled to attend the Biblical School of Friends University through the provision of adequate scholarships.

AMATEUR WRITER CONTEST

In an effort to unearth new writing talent and subject matter in the non-fiction field, the March issue of the *Readers' Digest* announces five prizes of $1000 each for unpublished, non-fiction articles by persons who never have contributed to national periodicals. In addition to these prizes, $500 will be paid for each manuscript judged acceptable for publication.

"An illuminating experience, a special knowledge of some phase of American life, or an unusual opportunity to observe human nature may be had by individuals in any occupational field, ranging from clergymen, teachers, housewives or chemists, to reporters, nurses, clerks or engineers." In order that such new and unexploited talent may be brought to light, the only persons not eligible for competition are those who have already contributed to a national magazine of the "general interest" class. Full details of the competition, which closes May 1, are given in the March issue of *Reader's Digest*, or will be mailed upon request by addressing the editors at Pleasantville, New York.

SUNSET AND DAWN

Description flees the setting sun
With rainbow fingers clinging to the day;
And Infinite and I are one
As breathlessly I watch it fade away.

I rise to greet the lovely dawn
With golden fingers reaching for the day;
And I am eager to press on
As quietly the night-time slips away.

MYRTLE E. THOMAS.

Richmond, Indiana.

FRIENDS IN LEADERSHIP AT GALENA, KANSAS

A noteworthy example of Friendly outreach is afforded by Quaker activities at Galena, Kansas. Having the only church in the community, Friends, by taking the lead in initiating and promoting community enterprises, have earned the approbation and enlisted the support of the entire community. And in return the people there, of whatsoever denomination, have responded by a united interest in the religious program of the Friends, to which they have willingly contributed both time and money.

At stated intervals ten community projects are planned and inaugurated. Response to these is general, and at the close of the time set for their completion, the people of the community gather to enjoy a miscellaneous program and supper meeting at which reports are heard of, and awards given for, the achievements of the period just ended. Such an evening is designated as "All Church Night." The women of the community are organized as a club, or aid, to plan for the extension of the work of the church.

The Galena meeting, officially known as

Riverton Meeting, is flourishing under the leadership of John Howard, pastor. Interest and participation in its different departments — Endeavor, Junior Church, Sunday School, and Church — and its various services are constantly increasing among residents in the community. Friends of the meeting rightly feel, therefore, that they have gone far in solving the present problem of community service, and that in their cooperative, forward-looking program is to be found the secret of their success as "Friends of the future."

CUBAN FRIEND EXPRESSES APPRECIATION

The following excerpts are taken from a letter written from Banes, Cuba, by Miguel A. Tamayo to Merle and Carrie Davis:

"It has been quite a long time since my return from Five Years Meeting, yet it seems only but that it was yesterday. It was the sweetest experience to have been with you and Concha and all the folks at Richmond. My trip there so unexpected and my return so quick . . . it seems to me as though it was but a pleasant dream. But no, I know it was not a dream, or if it was, it was a dream come true. The happy faces, the kind words, the inspirational talks, the Quaker atmosphere, the fine Christian spirit, all linger about me and make me feel the tender fellowship that spans a bridge over distance with a pillar on each Quaker heart.

"The fellowship and the Quaker principles lived in the lives of so many of the Friends with whom I came in contact are the jewels I found at Richmond and which I have brought and shown to Friends in Cuba. Oh! how I would like to express my thanks to all those that made my trip possible."

OBSESSIONS OF THE WEST

(Continued from page 117)

of shame when its policies are condemned by world opinion.

Its so-called "new" policy is not new. It is that which changed Korea from a tributary state of China to an "independent state" functioning under the direction of a Japanese army of occupation. The purpose is progressively to weaken China territorially and financially, thus making easier her conquest. Japanese-smuggled goods have been inundating North China. The destruction of European and American commercial interests is approaching. Japanese threaten this and will not permit Europe or America to treat with China except through Tokio.

The West is so absorbed over the problems that concern Ethiopia and Hitler, sanctions and neutrality, that it seems to be helpless to cope with the situation adequately. But it behooves every voter to study the astounding assumptions of the war lord who claims that his purpose is to "help our weak neighbors and bring about real, lasting peace in the Orient in fulfilling the lofty mission imposed on us by Heaven." Further information regarding the Oriental menace may be obtained from the American Director of Lignan, Olin D. Wannamaker, at present at 150 Fifth Avenue, New York.

At the same time, the obsessions of the European dictators, of our militarists whom Major General Smedley D. Butler is exposing in *Common Sense*, and of our short-sighted bonus lobbyists, must make us realize that danger of the overthrow of civilization is threatened as much in the western world as in the Orient. There is no reason why it should come in either the West or the Orient if sane voters will do what it is still in their power to do.

LUCIA AMES MEAD.

Boston, Massachusetts.

POSTSCRIPT AND REQUEST

As a follow-up to the news note in our last issue telling of the pageant, "The Way of Good Will," given at the Lafayette Friends Meetinghouse at Brooklyn, New York, may we add that persons desiring to present this peace play should, in ordering their copies from Jennie C. Callister, 62 Hubbard Place, Brooklyn, New York, include ten cents in stamps or coin to help cover expenses involved in its preparation. Also, any information concerning the whereabouts of the six copies of "The Triumph of Good Will," which disappeared from the peace literature table at Richmond on the last day of Five Years Meeting will be appreciated by the author, Jennie Callister.

COMING HOME

Returning from Europe—
The excitement of the news
"Land in sight!"
Watching until it takes shape,
The entrance to the harbor.
We slip past the Bartholdi statue,
Holding aloft its glorious torch
To light up a new world;
The ship's prow cuts a sea of glass,
The people all gather on deck,
The band plays national hymns,
Our throats grow tight,
Tears pain our eyes—
This is Home!

Returning to Indiana—
The train pulls into the familiar shed
With its many associations from childhood.
Crowded with ghosts of Earlham schoolmates;
We walk up a shaded street
Between dignified homes of a past generation;
Here is the plain old meetinghouse,
Beautiful in line and proportion,
Standing in the center of its block
Surrounded with ancient trees;
It holds high a torch
Called "The Inner Light"
Illuminating a land of spiritual freedom
Which is ours forever—
This, too, is Home!

CAROLINE MILES HILL.

Chicago, Illinois.

WE FIND A BROTHER

(Continued from page 112)

to make it more effective, those in attendance were asked to submit questions from the floor in writing. At this time Kagawa faced perhaps twelve to fifteen hundred people in the chapel room, and he stood before an amplifier that his voice might carry clearly to all. Two or three assistants at the table sifted and selected the questions and handed them to the writer as presiding officer to present at his discretion. The apparently most significant inquiries were chosen and read to Kagawa for his reply. It was a thrilling experience to stand at his side and observe him closely in action.

Some think he is at his best at such a forum. Rarely if ever does he hesitate for an incisive, comprehensive answer, and sometimes he fairly scintillates with brilliance and humor. All kinds of pertinent questions were put, including a few personal ones such as how he pronounces his name! A very few of the latter were interpolated to give additional spice to the forum hour.

A WORTHY "DISCIPLE" CARRIES ON

Kagawa closed his part of the afternoon program with a devotional exercise and withdrew to save himself for the evening meeting. The audience was still going strong on the questions, and Rev. Ellis Cowling, who was at the table on the platform, was presented to lead the further discussion. A member of the Committee arranging Kagawa's schedule, he is a young minister of the Disciples Church, at present a pastor at Thorntown, Indiana, who during the past few years has been intimately connected with the cooperative movement. From the resources of his study and experience, he proved amply able to carry on where Kagawa left off. Indeed so eager was the interest that it proved difficult to adjourn the meeting in good time for the evening meal.

Between the afternoon and evening sessions, a Kagawa Dinner was given in the college dining rooms—a Kagawa Dinner minus the presence of Kagawa. His spirit pervaded the occasion, however, which was heightened by an excellent address by Ellis Cowling on the deeply religious and Christian implications of the cooperative movement.

In the evening it was not an address which Kagawa gave, it was a sermon—and a great sermon it was. He preached on the great paradoxes of the Christian faith, holding an immense audience in rapt attention for about an hour as he brought his keen intellect to match his passion in declaring the principles and certainties of the gospel of Christ.

According to a foregoing quotation, "The structure of religion is the educated mind and soul." As the writer listened to this master Christian from Japan, he marvelled at the way in which he drew upon many fields of information and learning in raising from sure foundations the beautiful structure of his religious faith.

Leaving the auditorium reverentially, under the influence of a radiant personality, we all felt that we had been in the presence of a forerunner of the Kingdom—a prophet of the Christ, and a little brown brother of all men everywhere.

A FINE INSTITUTE WELL HANDLED

In conclusion, an expression of appreciation of the fine way in which this excellent Institute was planned and managed. Special credit is due Professor Lawrence W. Shultz, College Librarian, who as Chairman of the Committee in charge, handled all the many details so easily and effectively. And such generous hospitality as was extended by the College and community! President Winger made us feel that Manchester College was ours for our comfort and for the good of the cause. We were deeply impressed with the character and worth of Manchester College, with its fine student body of six hundred young people, and with its capable, devoted Faculty. The College added entertainment to comfort, moreover, in the splendid contributions made by its musical organizations to the program of the Institute.

Entertainment is a problem on such occasions, and must be dependent upon the hospitality of private homes. How the several hundred guests were thus housed in a town of twenty-seven hundred people is a mystery, but housed they were and without seeming difficulty. It was the pleasure of the Woodwards to be entertained in the home of Professor and Mrs. Lloyd M. Hoff, he a member of the English Department. Thus was extended our friendly acquaintance with Manchester College, and our friendship with its folks.

Indeed, while we had long felt drawn toward our Brethren the Dunkards, our appreciation of their sturdy qualities, and of their good works in Kingdom building, was enhanced as we observed them in general and mingled with them in person. We are assured that of such folks is the Christian World Order that is to be.

W. C. W.

GRIM REAPER BUSY AT WICHITA

Eight times since the first of the year the hand of death has taken a member of University Friends Church in Wichita, Kansas. It is the most severe visitation in the history of the church. The eight deaths occurred within two months.

The first to be called was H. Milton Riner, early in January, mention of whose passing appeared in a recent issue of THE AMERICAN FRIEND. On February 10, two members died. They were William M. Wilson and William H. Stanley. The former came from Indiana to Kansas many years ago and had been a resident of Wichita for thirty-five years. He was 81 and was much beloved by Wichita Friends. William H. Stanley was the youngest son of Dr. Edmund Stanley, former President of Friends University, and had been a prominent Wichita business man for many years. He was 59, was born at Tonganoxie, Kansas, was a gradute of Kansas University and had lived in Wichita since 1899.

Lee Hunsucker, son of Mr. and Mrs. Jefferson Hunsucker, a member of the South Emporia congregation, unmarried, died February 22.

Two other deaths occurred on February 27. They were Lindley H. Holmes and Mrs. Alice May Bell. Lindley Holmes was born at Bradley, Indiana, in 1882, the son of Charles and Mary Holmes. He had lived in Wichita about thirty-five years. Alice May Bell, aged 30, was the wife of Robert W. Bell, and a woman of sweet Christian character.

On March 1, E. L. Foulke, and Martha Woodard, died. Both had been members of Wichita Meeting many years. See further mention elsewhere.

ELLA MAY HARRIS HARDIN

Born December 8, 1878, in Chatham County, North Carolina, the daughter of W. H. and Harriet Harris, Ella May Harris was of old-time Quaker stock, and had family connections active in the ministry. She was a birthright Friend, and quite early in her life, by confession, became a loyal and devoted member of the South Fork Meeting which she served for many years as a teacher in the Sunday School.

On March 15, 1909, she was married to P. A. Hardin of Guilford County, North Carolina, where they established their home. In 1926 she and her husband joined the Tabernacle Methodist Protestant Church. Here too, she was known for her zeal in the work of the Kingdom.

Ella Harris Hardin was an accomplished homemaker, a friendly neighbor, and a true Christian. Many testify to her faithful service for her Lord and to the lifting power of her public prayers. In the course of the long illness which preceded her death she exemplified the Christian virtues to which she had so often borne testimony.

She died October 28, 1935. Funeral services were held at the Tabernacle Church in charge of George L. Curry and H. L. Isley. Her husband and their two sons survive her.

DEAD HOPES

Dead leaves are a-falling;
Dead hopes are appalling!
Life stands naked and bleak!
Some warm refuge I seek
From the chill winds of the earth.

Yet—

Dead leaves are the seed-bed
Where strong new plants are fed.
Dead hopes may make good soil—
With cultivation and toil
Hope comes again in new birth.

EDITH B. MCGINNIS.

Friendswood, Texas.

DEATHS

EBRITE—At the home of her son Wreford, in Westerville, Ohio, February 13, 1936, Jemima Coate Ebrite, aged seventy-five years. Her first husband was Robert Coate, a Friends minister, at one time pastor at Van Wert, Ohio, and later at Chambersburg, Ohio. Her son and a step-daughter survive. Funeral services, held at the Friends Church at Ludlow Falls, Ohio, were conducted by M. Marie Cassell.

ELKINTON—On March 8, at the home of her daughter, Frances E. Stokes, Germantown, Pennsylvania, Sarah W. Elkinton, widow of Joseph Elkinton, in her eighty-second year.

FOULKE—E. Lester Foulke, aged sixty-seven, in Wichita, Kansas, Hospital, March 1, 1936, from a sudden illness. He was one of the most prominent practicing attorneys of Wichita for a period of nearly forty years. He was born at Cottonwood Falls, Kansas, and went with his parents to Wichita in an early day. The community and the church had often honored him with positions of trust. At the time of his death he was a member of the Board of Trustees and legal counsel for Friends University and was chairman of the Board of Trustees of University Church. His counsel was always sought by the church, not only from a legal standpoint but because of his sterling Christian character and sound business judgment. He is survived by his widow, Clara Updegraff-Foulke, by two daughters and numerous other relatives.

MACY—At his home in Lynnville, Iowa, February 7, 1936, Charles O. Macy, son of Seth and Abbie Gause Macy, aged sixty-nine years. He was born in the Hazel Dell neighborhood, December 15, 1866, and spent his entire life in and around Lynnville, being for a time a student at Grinnell College. On September 13, 1890 he was married to Anna Newby who died in 1932. Two of their three sons survive. A birthright Friend who gave unselfishly of his time and means to the Church he loved, he was keenly interested in the welfare of the community and his timely advice and

WESTTOWN REGIONAL SCHOLARSHIPS 1936-37

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JAMES F. WALKER, *Principal*, Westtown School
WESTTOWN, PA.

wise counsel will be greatly missed. He had a constant interest in the attainment of better educational facilities, and served for a time as a member of the Board of Trustees of William Penn College. Funeral services were conducted at the Lynnville Friends Church by the pastor George Wood, assisted by Vern Butler and John Cross.

MORGAN — At Mooresville, Indiana, September 21, 1935, Elihu Hur Morgan, son of Hezekiah and Eunice P. Morgan, aged ninety-one years. His father and grandfather were two of the Morgans who moved from Blount County, Tennessee, to the White Lick settlements about 1830, and in this Quaker community, in Hendricks County, Indiana, Elihu Morgan was born, February 29, 1844. He was a birthright Friend, well known for his unassuming reliability in word and work. His wife, Mary Jane Dixon, preceded him in death some years ago. One of their three children survives him.

RUSSELL—At Monkton Ridge, Vermont, February 17, 1936, Kate Potter Russell, wife of Albert P. Russell, aged seventy-seven years. She was a member of the Society of Friends for over fifty years. A zealous and faithful worker, and a forthright and judicious counselor, she served her meeting in various capacities, and was an Elder for many years. She was especially gifted in music which, following her early graduation from a conservatory of music, she taught in her own and surrounding towns. Her husband, five sons, and two daughters, including Daisy K. Ransome of our Tennessee mission, survive her. Funeral services were conducted by her pastor, Harry Lighthall.

WOODARD—Martha Woodard, widow of Stanton Woodard, at her home in Wichita, Kansas, March 1, 1936, at the age of eighty. She was born in Rockville, Indiana, and went to Wichita soon after the organization of University Church. She was a birthright member of Friends. She is survived by three sons and a daughter. She had been a great sufferer for several years.

FOR SPECIAL OFFERS

For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

The American Friend

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MIAMI, FLORIDA

Friends Meeting each First-day morning at 11 o'clock, on 15th floor of Dade County Security Building, First Ave. N.E., near First Street, opposite old postoffice building. All Friends and others interested are invited. Additional information can be secured from the Clerk, Sara Parry Thomas, 2036 S.W. 2nd St., Miami.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Preference is given to applicants for the lower classes. In filling the small number of places available in next year's Junior and Senior Classes, preference will be given to Friends children up to Sixth Month 15th.

The 1936 catalogue and other information will be sent upon request.
GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania